[For further information about the life of the Bedouin see 2: Musil, Alois. The Manners and Customs of the Rwala Bedouins, category 116, MD4 Rwala.]

113, 166 Bedouins MJ4

[For information pertaining to the organized resettlement of the Bedouins as agriculturalists in the Middle East, see M1 Middle East, 68: Neubart, entire source.]

113, 101, 221, 619, 184, 565, 701, 721 Bedouin MJ4

[For information on the Bedouin see 1: Coon, M1 Middle East, cat. 116, pp. 197-204.]

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THE 'ANAZAH TRIBES*

TOUVIA ASHKENAZI

619 101 TO THE RABI'A GROUP[1] belong the 'Anazah and the closely related 'Asad who live near each other to the north of the Wâdi Rumma.[2] The Pilgrim Road from Baṣra[3] to Medina[4] crosses their territory. The 'Anazah, who are scattered throughout the peninsula of Arabia, Syria and 'Irak, are divided [601] into a Southern and Northern branch. All the tribes, and all the clans of the 'Anazah tribes, in the opinion of the ar-Rwala, have a common father and therefore are they beni al-'amm, their paternal cousins.[5] They are called by many travellers the 'Anazah nation.[6] The 'Anazah of the Syrian desert are the most

128 * Because of limitations of special type available native words are given in the text without diacritical marks. A list showing the proper orthography is given at the end of this article—Editor.

113 1 *Encyclopaedia of Islam*, 1938, pp. 176-178; see tribal descent of Arabian Bedouins, Carl Raswan, *The Black Tents of Arabia* (Boston, 1935), p. 232; cf. Reynold A. Nicholson, *A Literary History of the Arabs* (1933), p. xix, "The Descendants of Rabia"; Philip K. Hitti, *History of the Arabs* (3rd ed., revised, 1946), pp. 93, 280, 502 n. l; L. Massignon, *Annuaire du monde musulman* (3rd ed., 1929), pp. 95, 101, 106, 131, 177, 439; Charles M. Doughty, *Travels in Arabia Deserta* (New York, 1946), vol. 2, p. 477.

2 *Encyclopaedia of Islam*, vol. 1, p. 374; cf. *First List of Names in Arabia (N. W. and S. W.)* (Permanent Committee on Geographical Names for British Official Use, Royal Geographical Society, December, 1931, p. 8 (Rima, Wâdi ar: wadi, 160 km south of Hail; Arabic *A* [for Arabic forms see list at end of this article]). See also David George Hogarth, *The Penetration of Arabia: a Record of the Development of Western Knowledge Concerning the Arabian Peninsula* (New York, 1904), Rumma, W. er –, pp. 164, 184, 190, 208, 233, 239, 273, 277, 285, 288 ff., 296 ff., 306, 316, 326, 340, 341.

3 Basra: pr. Basra (sharp s); Arabic *B*.

4 Medina: 350 km north of Mecca; conv. for Arabic *C* – Al Medina; formerly Arabic *D* – Yathrib.

[104] 5 The word duriyye, "descendants," is replaced among the ar-Rwala by the word dana which designates very distant descendants irrespective of whether they have actually sprung from a common ancestor or whether the relationship is due to adoption. This term is employed particularly by the 'Anazah. Dana, "descendants": John Lewis Burckhardt employs this term in 1810 *(Notes on the Bedouins and Wahabys* [2 vols., London, 1830], vol. 2, pp. 4-6); cf. Alois Musil, *The Manners and Customs of the Rwala Bedouins* (New York, 1928), pp. 47-50; Victor Müller, *En Syrie avec les Bédouins* (Paris, 1930), p. 113; *Les tribus nomades et semi-nomades des etats du Levant placés sous mandat français* (Beyrouth, July, 1930), p. 7.

6 Alois Musil, *Arabia Deserta* (New York, 1927), p. 1; Burckhardt, *Notes on the Bedouins and Wahabys*, p. 176; Carl Raswan, *Tribal Areas and Migration Lines of the North Arabian Bedouins* (Geographical Review, vol. 20, no. 3, 1930), p. 494; *idem*, *Vocabulary of Bedouin Words Concerning Horses* (Journal of Near Eastern Studies, vol. 4, no. 2, 1945), p. 97.

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powerful of all the purely nomad confederations from the borders of 'Irak to the eastern frontiers of Syria.[7]

(1) The Southern 'Anazah, comprise the tribes from which are descended the Ab al-Hayl, Eben Sabah, Ebn Sa'ûd, and various clans of the Kahṭan and the Muntifeš (al-Aškar, etc.). (2) The Northern 'Anazah are subdivided into (a) the Dana Muslim, and (b) the Dana Bišr. The Dana Bišr include the Wuld 'Ali[8] and the ar-Rwala,[9] who are also known as the Al-Glâs.[10]

THE NORTHERN BRANCH

The Northern Branch of the 'Anazah are subdivided, as we have mentioned, into two branches: (a) Dana Bišr and (b) Dana Muslim.

According to Gertrude Bell,

The Anizah are divided roughly, into three groups. The Amarat, who claim descent from a legendary ancestor called Bishr, occupy, under Fahad Beg ibn Hadhdhal, the south-east angle of the Syrian desert and spend the summer near the Euphrates. The

7 *Review of the Civil Administration of Mesopotamia* (India Office, 3rd December 1920: Presented to both Houses of Parliament by Command of His Majesty, London, 1920 [Cmd. 1061]), pp. 39-40; Musil, *Manners and Customs of the Rwala Bedouins;* Max Fr. von Oppenheim, *Die Beduinen* (Leipzig, 1939), vol. 1: "Die Beduinenstämme in Mesoptamien und Syrien," pp. 62-130; *Les tribus nomades et semi-nomades, etc.*, pp. 15-33; Müller, *En Syrie avec les Bédouins*, "Les tribus du desert," pp. 41-45, 113-123; Raswan, *The Black Tents of Arabia*, pp. 110-112; *Les tribus arabes de Syrie* (Beyrouth, 1922), p. 6; *The Military Handbook of Palestine and Syria* (Cairo, 1918), pp. 53-55; J. C. Glubb, *The Bedouins of Northern Iraq* (Journal, Royal Central Asian Society, vol. 22, part 1, 1935), p. 15; E. Bräunlich, *Beiträge zur Gesellschaftsordnung der Arabischen Beduinenstämme* (Islamica, vol. 6, part 1, Leipzig, 1933), p. 89; Raswan, *Tribal Areas and Migration Lines, etc.*, pp. 497-499; *Report of the Commission Entrusted by the Council with the Study of the Frontier between Syria and Iraq* (League of Nations, Mandates: Official No. C. 578, M. 285, 1932), vi, p. 27.

8 *Les tribus nomades et semi-nomades, etc.*, pp. 26-28; Musil, *Arabia Deserta*, p. 84; Raswan, *Tribal Areas and Migration Lines, etc.*, p. 499, map, "Tribal Areas of the 'Aneze Tribes."

9 Musil, *Manners and Customs, etc.; idem, Arabia Deserta*, pp. 14-16; *Les tribus nomades et semi-nomades, etc.*, pp. 19-25; Müller, *En Syrie avec les Bédouins*, pp. 113, 123; Oppenheim, *Die Beduinen*, vol. 1, pp. 62-130; *The Military Handbook, etc.*, p. 53; Lady Bell, ed., *The Letters of Gertrude Bell* (New York, 1927), vol. 1, pp. 332, 351; Doughty, *Travels in Arabia Deserta*, vol. 1, pp. 234, 271, 358, 376, 388, 565; vol. 2, pp. 37, 92, 134, 205, 269, 326; T. E. Lawrence, *Revolt in the Desert* (New York, 1927), pp. 58-59, 95, 111, 244, 249, 260, 268, 274, 296, 299, 302, 310, 315, 320, 324; *Report, Iraq for the Year 1929* (Colonial no. 55, 1930), pp. 35-36.

10 Doughty, *Travels in Arabia Deserta*, vol. 1, p. 271. Doughty remarks further "Incorporate of old with the Ruwâlla, are the ancient Annezy Aarab, el-Jellâs; of whom a wady of Kheybar, their former possession long forsaken by them, is yet named" (vol. 1, p. 377). And further he notes: "We came through palm-groves in a valley bottom, W. Jellâs, named after the old division of Annezy, which having long since forsaken Kheybar, are at this day—we have seen—with the Ruwâlla in the north" (vol. 2, p. 92; also pp. 134, 205).

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619 owned a few acres of arable land, tilled by riverain fellahin. These his son in-
622 herited, together with the Turkish title. It was one of the boldest strokes of Ottoman make-believe, but it could not give the nomad Seyh the remotest resemblance to a Turkish Effendi.[41]

We have to conclude that there is no one paramount chief among the 'Anazah tribes. The two most important 'Anazah chieftains are Fawwâz Ebn Sa'lân and Fahad Ebn Haddal on the borders of 'Irak and the Syrian desert respectively.[42]

STATISTICS

161 We have little knowledge about their numbers in ancient times. We may relate what Burckhardt says when he travelled amongst them:

> From some Damascus pedlars, who had passed their whole lives among the Bedouins, I learned particulars which induce me to state the force of the Aeneze tribes alone mentioned (viz: El Besher) (their brethren in Nedjed not included) at about ten thousand horsemen, and perhaps ninety or one hundred thousand camel-riders; a number rather over than under rated.[43]

And elsewhere he states:

> To detail all their minor branches or yowayehs, would be to give an index of all their families, every large family with its relations constituting a small tribe in itself. It is difficult to ascertain the numbers of each tribe, from a prejudice which forbids them to count the horsemen; as they believe like the eastern merchants, that whoever knows the exact amount of his wealth may soon expect to lose part of it.[44]

Modern travellers have checked and left us more particulars with regard to statistics of the 'Anazah tribes. The whole tribe was estimated by Lady Anne Blunt, in 1879, as follows: 1. Fedâan—4,000 tents; 2. Sebâa—4,000 tents; 3. Ibn Háddal—4,000 tents; 4. Hesânneh—500 tents; 5. Roâla or Jelâas—12,000 tents; 6. Wêlled Ali—3,000 tents; 7. Sirhân—?; 8 and 9. Erfuddi and Towf—?.[45] Habib Chiha estimated them at 97,000 tents.[46] During the First World War (1914-1918) the 'Anazah of Syria were estimated by the Intel-

41 *Letters of Gertrude Bell*, p. 41.

42 Cf. Rawan, *The Black Tents of Arabia*, pp. 115-116. Fawwâz Ebn Sa'lân became head chief of the ar-Rwala tribe and its confines at the death of the Emir Nuri Ebn Sa'lân, his grandfather, which occurred July 1, 1942 (*Palestine Post*, July 3, 1942).

43 Burckhardt, *Notes on the Bedouins and Wahabys*, vol. 1, pp. 89.

44 *Ibid.*

113 45 Anne Blunt, *The Bedouins of the Euphrates*, pp. 190-192; *Encyclopaedia of Islam*, vol. 1, p. 346.

46 Habib Chiha, *La province de Baghdad; ses passé, son présent, ses avenir . . . et une étude inédite sur les tribus nomades de la Mésopotamie* (Cairo, 1908), p. 243.

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101 Any non-nomad is automatically ruled out. But there are tens of thousands of nomadic tribesmen in Syria and 'Irak who live in tents and are continually on the move, but who are not Bedouins, for they do not primarily breed camels, but sheep and donkeys.[66] A Bedouin must also be able to trace his descent from certain recognized pure-bred Bedouin tribes. We find, therefore, that a Bedouin, in the strictest sense, is a camel-breeding nomad of certain specified tribes.[67] There are seven or eight principal tribes in northern Arabia. (1) 'Anazah, the most numerous, fill the greater part of the triangle of the Syrian desert; (2) Sammâr, bound 'Anazah on the south, with a branch in northern 'Irak between the Tigris and Euphrates; (3) Mutair and the Az-Zefîr lie in the extreme southeast of our area, while Beni-Sahr, the Hwêtat, and Beni Atiyeh occupy the southwest corner. In addition to these, however, there are certain ignoble tribes scattered everywhere among the Bedouins.[68]

178 It is also significant to learn what their social and economic status in Syria, 'Irak, and the Arabian Peninsula was under Turkish rule and before 1914 as well as under British, French, and Saudi-Arabian administration ever since then. Will this completely pure-nomadic stock succeed in preserving their ancient mode of life in the framework of the industrialization of the Near and Middle East? Or, will they be forced to retire to their lairs of old, the Arabian Peninsula, to preserve their traditions? Or, will they be forced by slow process to give up their completely nomadic habits, turn by degrees into semi-nomads and successively to semi-farmers, attached to the soil, until they finally are settled and firmly attached to a permanent abode? And we learn, from the past, that the 'Anazah tribes will not be able to continue for long in their present ancient mode of life, preserving all customs and circumstances of nomad life, because the Near East and Middle East are changing from patriarchal-feudal into progressive, civilized countries with a higher culture and standard of life. This will force a firm and fixed policy with regard to the nomadic and semi-nomadic tribes dwelling on the borders and in the deserts to become settled, to make them stop raiding, and give way to a new mode of life. Sovereign states in the Middle East have to initiate a settlement movement to attach them gradually to some fixed abode and to give up their seasonable migrations. The political importance of the Bedouins will therefore become reduced in the future, and the establishment of firm con-

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●113 66 Glubb, *The Bedouins of Northern Iraq*, p. 13.

67 *Idem*, p. 15.

68 Josef Henninger, *Parisitismus in Arabien* (in *Festschrift St Gabriel zum 50 jährigen Jubiläum*, Wien-Mödling, 1939), pp. 501-539; Glubb, *The Bedouins of Northern Iraq*, p. 15; Montagne, *Notes sur le vie sociale, etc.*, p. 74.

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trol will destroy many of their most attractive qualities: their sturdy independence, their chivalry, their raids, and their poetry. Already their chiefs are showing signs of taking to politics or agriculture, while their ambitious youths are seeking enlistment and promotion in the police. In northern Arabia—touching on 'Irak, Syria, and Trans-Jordan—the Bedouin will lose his influence and most of his distinctive qualities. In Negd, where a greater proportion of the population is nomadic, the Bedouin may retain some of his importance rather longer. Imperialist rule will see with pity that the good old raid must cease, and representatives of the imperialist rule "hope they will not be swept away too rapidly by the spread of civilization." [69]

And those Bedouin tribes, who refuse to settle down and exchange their tents for houses, who insist upon wandering and living upon camel- and horse-raising, will have to return to those waste lands and plains whence they emerged hundreds of years ago. But even there progressing civilization will hound them, as even the Arabian Peninsula is slowly advancing in this direction under King 'Abd el-'Aziz Eben Sa'ûd, himself of noble and pure nomadic descent. As long as there are deserts in the heart of settled countries, there will also be nomads, nomads who will threaten the borders of these settled countries and their progress. But now as of old, today as in the days of Byzantine and Persian domination, it is the duty of these progressive countries to ward off this threat, not by armies, but by wisely helping these nomads to satisfy their primitive and slender demands, to try and settle them at least partially on waste land and crown land, and to respect their internal customs and ways of life. Such settlement will strengthen the safety and good order of the open roads and highways and of the borders of sown countries in the Near and Middle East.

Orthographic Note

The proper orthographic forms of foreign words are listed here in the order in which they occur in the text:

69 The words of General Sir Percy Cox. See Glubb, *The Bedouins of Northern Iraq*, p. 31. On the other hand, much penetrating research at first hand must be consulted: Rasmen, *Tribal Areas and Migration Lines, etc.*, pp. 496-497; de Bouchaman, *La sédentarisation des nomades du désert de Syrie* (L'Asie Française, no. 320, May 1934), pp. 140-143; Taha Hussein, *Literary Life in the Arabic Peninsula* (translated from the Arabic by Martin Springling: The Open Court, vol. 46, no. 12, 1932), pp. 828-846.

29: Glubb--9 G-3 (ca.1935) 1943 MJ1 Saudi Arabia
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